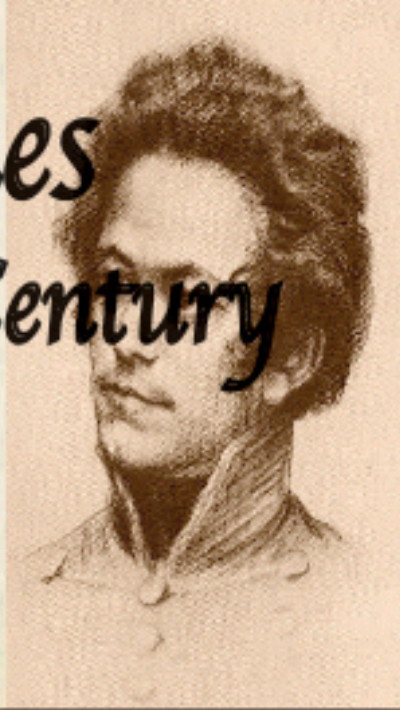


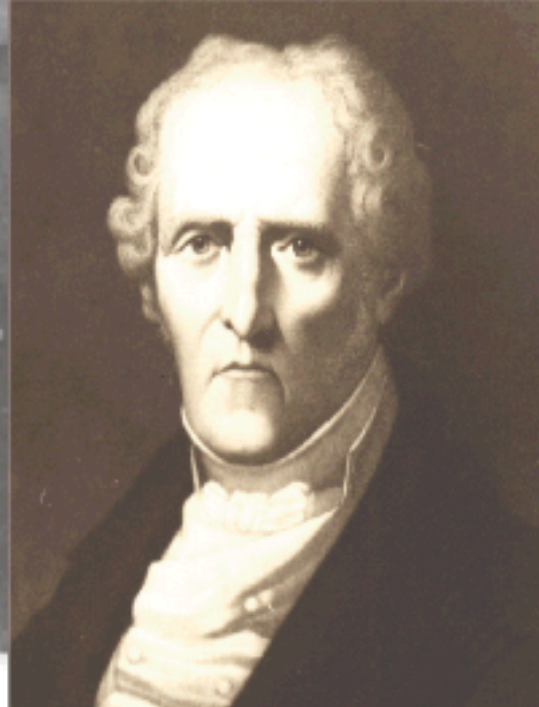
# New York Times

## Visionaries of the 19<sup>th</sup> Century

### Special Edition



JUAN DE LA CRUZ



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## A Man on a Mission

The story of a man's strive to unite his people

Tecumseh was born on March 9, 1768 in the Shawnee village of Piqua, Ohio. The name Tecumseh means shooting star because a comet shot across the sky before he was born. The Shawnee people saw it as an omen of good luck, and believed the child would achieve great things. The assumptions were spot on.

Tecumseh became a great warrior and was highly respected amongst his people. Eventually he earned the rank of Governor



and became the one to lead his people. Tenskwatawa, meaning “the prophet”, was Tecumseh’s little brother. Tenskwatawa was also highly respected amongst his people. Tenskwatawa aided his brother in his attempt to convince his people to give up the white man’s ways and join together to fight against them. Tenskwatawa’s vision was to return to Traditional Indian customs.

In 1805 Tecumseh and his brother began their journey all over North America from Canada to the Gulf of Mexico with the vision of creating a pan-Indian union. By this time Americans were beginning to get very greedy. They were offering money to some of the Indians in exchange for land. Tecumseh preached to his people never to accept these offers as tempting as they may be because giving into the Americans was the worst thing could do in this time of distress.

American officials began to get worried because Tecumseh was achieving much success in his attempt to unite his people. His actions were revolutionary for the Indians because no one until this point had stepped up like Tecumseh and attempted something so big. His success was recognized by many including William Harrison, general of Indiana, who said that Tecumseh was forming “an Empire that would rival in glory that of the Aztecs and the Incas.”

In 1808 the Shawnee established a new capital along the Wabash and Tippecanoe rivers located in present day Indiana. This town was named Prophetstown, and was open to any and all. The town’s form of government was a theocracy. The people listened to the word of Tenskwatawa (the prophet) and he

along with Tecumseh made the decisions for the whole town. "Brothers we must be united; we must smoke the same pipe; we must fight each other's battles; and more than all, we must love the Great Spirit. He is for us. He will destroy our enemies and make all his red children happy." Tecumseh was a brilliant rhetorician, these were just a few of the inspiring words he would speak to his people to motivate them to unite and fight the Americans to keep what's rightly fully theirs.

On November 7, 1811 William Harrison, having realized Tecumseh was in Alabama, marched an arm of 900 men into Prophetstown. Tenskwatawa told his people that their faith would protect them from the white men, but when it did not the results were catastrophic. Tecumseh returned to Prophetstown two months after the attack and saw the results of The Battle of Tippecanoe. Prophetstown had burned to the ground, and abandoned. The defeat of the Indians at Prophetstown was a huge blow to Tecumseh, Tenskwatawa, and his people not only because of the lives they lost, but because of trust they lost. Now the Indians no longer trusted Tenskwatawa as their prophet, which also led to some distrust in Tecumseh. This lowered the spirits of the Indians and decreased the number of people who would follow Tecumseh. Even with these circumstances Tecumseh pushed on and didn't give up his dream of a pan-Indian union.

In 1812 The War of 1812 broke out between The United States and Britain. Realizing Britain's strength, Tecumseh journeyed to Canada to negotiate an alliance with the British forces. He formed an alliance with British General Isaac Brock.

Tecumseh was placed in command of all Indian forces. If this new alliance was able to defeat the Americans the British promised to let the Indians keep their land under British protection.

Together the British and Indians had many victories until they finally had their first set back in 1813 at the battle of Fort Meigs. From then on the alliance began to lose more and more battles and with each battle there was more hesitation from the British side to go to battle with the American forces. A point came when Tecumseh couldn't take anymore of the British cowardliness so he decided to go into battle regardless if he had British support or not. On October 5, 1813 General Henry Proctor decided to join Tecumseh in battle and they fought side by side in the battle of Thames River. They were outnumbered three to one, and on that sad day Tecumseh would fight for the last time.

Just seven years after Tecumseh's death Indians were being relocated, and their numbers were decreasing. This just shows how big of an impact Tecumseh had on the fate of Native Americans in North America. He was by far the most important visionary of the 1800's because even though the odds were against him he was able to achieve his goal of a pan-Indian union. Today we look back at the Indians as brave men and women who fought hard for what was rightfully theirs.

Article By: Alvaro Beck

## The Renowned 19<sup>th</sup> Century Visionary

Should John Mill of Britain be considered the most important visionary of his time?

John Mill, one of the most influential people of his time, lived from 1806-1873. In his earlier years, Mill worked as a senior official in the East India Company, though left the company when Britain took over. At that point, Mill began to focus primarily on developing his philosophies and published works. As a philosopher focusing on economics, politics, liberty, logic, and moral issues, John Mill tried to depict the world for people and show people how to best accustom themselves to the world and its people. His profound philosophies shaped nineteenth century thought, largely impacting the politics and philosophies of Britain. John Mill's substantial impact on society makes him one of the most important visionaries in history.

Mill was educated by his father James Mill, a large advocator of utilitarianism during the Industrial Revolution, with the help of Jeremy Bentham, one of the most influential utilitarians in history. For this reason, John Mill based his philosophical ideas and publications off the foundation of utilitarianism. "No reason can be given why the general happiness is desirable, except that each person, so far as he believes it to be attainable, desires his own happiness." This quote sums up his moral belief on utilitarianism and doing what is best for the most people, in terms of happiness. Mill understood that happiness was essential to

human life and that government should use utilitarianism as the basis for dealing with their people.

Politically, Mill had many unique ideas. He emphasized the individual and feared middle-class conformism, which would destroy individuality and cause common people of society to, in essence, become the same. "What ever crushes individuality is despotism, no matter what it is called." This shows Mill's stress on the principle of individuality. He believed in a representational government, as he thought this form of government best advocated individuality. As well, Mill stressed the importance of local government, believing it was very important to a functional society.

John Mill addressed his economic views in the *Principles of Political Economy*. The book clearly explains his supports for a laissez faire, hands-off economy. His ideal economy was one based on worker-owned cooperatives. Mill explained how people should sacrifice economic prosperity in order to better society. Another economic belief of his was that it would benefit the economy best to limit population, so that there would be an abundance of resources and no over-crowding.

Mill's ideals on liberty were of his most influential and controversial philosophies. In 1859, Mill expressed his views in *On Liberty*, where he argues that liberty is the basic human right. Mill understood the on-going problems of liberty among society and government, as he expressed with the quote: "The struggle between Liberty and Authority is the most conspicuous feature in the portions of history with which we are earliest familiar;

particularly in that of Greece, Rome, and England.” Mill defends this struggle for liberty, as he believes it is the most essential and necessary right of a human being. Mill makes a renowned argument in addressing what he considers to be one of the most substantial issues of history. In the book, Mill defends liberalism, by stressing freedom of thought and discussion, as well as other freedoms. Mill published the Subjection of Women in 1869, and portrayed his radical thoughts that both inspired and caused much controversy for people of the nineteenth century. As an advocate of liberal feminism, Mill largely inspired campaigns for female freedom across Britain.

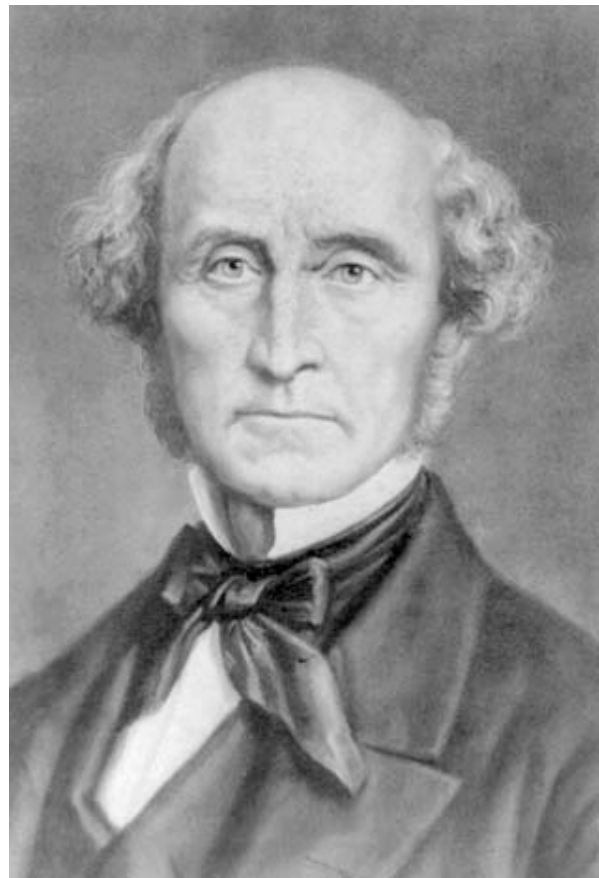
Logic is another field in which John Mill based much of his studies. His thoughts on logic are revolutionary and unique. He expresses these thoughts in another one of his many books, The System of Logic, written in 1843. Mill thought, unlike others who studied logic, that logic could explain social affairs and that social affairs were caused from deeper, underlying factors that could be proved through logic. This led to causation, or the relationship between conduct and result.

Mill was indeed known as the foremost liberal of his time, though several of his beliefs were ironically based on principles of socialism. These socialistic views such as “common ownership” oppose liberalism. Mill is quoted speaking on one of his socialistic ideals: “How to unite the greatest individual liberty of action, with a common ownership in the raw material of the globe, and an equal participation of all in the benefits of combined labour.” This quote summarizes Mill’s overall economic goal. Mill’s period was characterized by experimentation, and Mill

joined this experimentation by publicizing his socialistic thoughts. Without doubt, Mill did follow some socialistic principles and thought, though overall should be regarded as a liberal and a utilitarian.

John Stuart Mill did accomplish his goal of improving mankind through utilitarianism and advocating happiness. Mill successfully outlined and highlighted many philosophies essential to mankind, and will continue to inspire government and society throughout time. Mill dedicated his life to improving the lives of individuals through government, economics, and politics. His success in doing so allows him to be regarded as the greatest visionary of the nineteenth century.

-By Daniel J. Stein





# *Mazzini: The Influential Young Revolutionist*



Mazzini's dream to unite Italy into one independent nation-state

Mazzini was a young revolutionist who dreamt of combining Sicily, Papal States, and "Italy" (northern part of modern day Italy) into one nation to work as one unit. He got politically arrested numerous times in Italy for being a liberal thinker. He believed that young Italians could overthrow the government in order to create a unified society. He was exiled from Italy in 1830, where he remained in France, Switzerland, and England where he sparked other "Young" movements such as "Young Switzerland" as he repeatedly was forced into exile as he continued to embrace socialist ideas. He didn't

succeed with his quest to unify Italy, but his socialist ideas influenced other revolutionists to eventually unify Italy in 1871. He is included as one of the main figures who influenced the Risorgimento, or national establishment in Italy.

Mazzini's goal was to recruit young socialists in order to first create a Roman Constitution, a book of laws that would rule over dominant rulers of Italy and would set down barriers that if broken, would go against national law. He first spread his influence around Italy, where his influence on the people was so big that the Italian police gave him a choice: either to be exiled or to live on a small island off the Italian coast. He chose exile, and departed off to Marseille, France in order to maintain his vision of unifying Italy by influencing others to follow in his footsteps.

Mazzini was an important visionary of the 19<sup>th</sup> century because of his willingness and spirit towards one goal: to unite Italy. His exiles in France and Switzerland influenced thousands of young revolutionists to embrace nationalism. "So long as you are ready to die for humanity, the life of your country is immortal." This is a quote that Mazzini used in order to recruit "young" soldiers in order to state that the country goes before the individual, which eventually led to many revolts even like Young Europe, was a movement to unite the entirety of Europe into a single nation-state. After that, he formulated Young Switzerland in which he tried to invade cities such as Savoy to where he would disguise as and mutiny the army, sabotaging military operations in order to strengthen the revolutionists by weakening

the opposition. Even though these revolts failed, Mazzini's determination was strong.

He was exiled to England in 1836 and learned a new language (English). He used coordination and strategy to formulate plans to overthrow Italian princes from their thrones. However, he needed support for these movements. He contacted the pope, who lifted his exile from Italy and allowed him to be part of an assembly that would decide on a constitution. He also became part of the apostolate, a ministry devoted to the Catholic Church. He decided to be part of this organization because religion had a major effect on the people of Italy during the mid-19<sup>th</sup> century. He used this influence to combine the power of God and the pride of nationalism in a way to "guilt" people into not being selfish and to think of the greater good of a nation-state. When he joined the apostolate, he carried out the duties of the group he joined before he was exiled: the Carbonari. The Carbonari were a group of revolutionary societies with a patriotic focus but lacked a political agenda. After spending about a year with the pope in 1848, he started to lead major revolts in Italy. This revolt was part of the First Italian War of Independence, which was the first attempt for revolutionists to overthrow the independent Italian princes to attempt to become a democratic society. However, Austria sided with the Italian princes to crushingly defeat the relatively smaller army of the revolutionists. The next year in 1849, Mazzini attempted again to create a Roman republic. With enough forces, intelligence, and perseverance, Mazzini marched into Rome and declared a republic for Rome. Mazzini was appointed the ruler of this new "republic".

Mazzini spent the rest of his life avoiding the Swiss police (for they were still upset at the "Young Switzerland" movement he erupted earlier in his life) in 1850; he was one of the main supporters of the new Kingdom of Italy that was established in 1861. He later refused a seat in the Italian Parliament, which was the newly founded government; because it would involve him conduct an oath swearing allegiance to a monarchy. However, during his attempt to free Sicily to try to combine it to the existing Kingdom of Italy, he was imprisoned by the Sicily police, was freed later that year, and fled to London after being released.

In 1872, Mazzini finally met his end in Pisa. Over 100,000 people attended his funeral, as they all mourned the loss of the great nationalist thinker. Mazzini remained influential to the people even after his death.. His rise from a middle-class student to an established unique leader was a great example for other leaders to step forth. Even though most of his revolts did not lead to a victory, he paved a path for other Italian revolutionists to follow: speak to the people, and to speak for the general good of the people (utilitarianism). Overall, during Mazzini's life in the 19<sup>th</sup> century, he was a major influence as revolts continually happen in Italy as they move closer to becoming a republic.

By: JACK KIM



# Visionaries of the Century: Karl Marx (1818-1883)

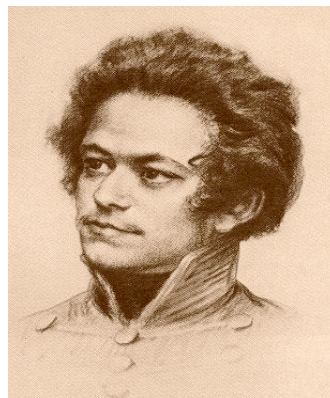
Karl Marx was a visionary who strived to increase the power of the working class as well as increase the supporters of the new philosophies of socialism and communism, overthrowing capitalism.

Dec 18<sup>th</sup> 1900- The year is coming to an end, yet have we had time to reflect on the changes in our society? Most of us call to mind the people who have recently changed our lives, recollecting on the changes people have made and the impact they've had on society throughout the year. What we disregard though are the people who have had unnoticed yet endless ideas and actions, both influential and detrimental effects that have helped shape our world to be what it is today. One individual whose works and ideas unnoticeably changed and are still changing society is Karl Marx, a revolutionary, social scientist and historian of the 19<sup>th</sup> century.

Karl Marx (1818-1883) was born in Germany, into a middle-class family. Though his father wanted him to study law, Marx was always more fascinated in philosophy and literature. Throughout his childhood, Marx

father emphasized the teachings of Voltaire, and finally Marx became a journalist. This plays a vital role in the belief system and characteristics of Karl Marx, portraying his combination of German insight with French philosophy. His theory of Marxism is one which has influence the thinking of people and rulers around the world, yet the path towards the formulation of his ideas gives us a better idea of his true intentions.

During the 1840s, Marx became a member of the Young Hegelians movement, a group of individuals who opposed their teacher, and potentially the government. When Marx moved to Paris, he met his soon-to-be partner, and new friend Frederick Engels (1820-1895). He was influenced by their writings and ideas and was impressed by the new concept of "historical materialism".



In 1844, Marx and Engels moved from Paris to Brussels, where Karl

Marx dedicated his time to studying history and collaborated his ideas with Engels of what he called “the materialist conception of history”. This ideology looks for the causes of developments and changes in human society. During this time, Marx then wrote “The Poverty of Philosophy”, which opposed the idealistic socialism of P.J Proudhon. This writing set the basis for Marx and Engels ideas and their influences on people to come. While Brussels, in Marx and Engels also observed the conditions of the factories and their workers and noticed the mistreatment of the working people, and the differences in classes between the people who ran the factories, and those working there.

Marx believed that industrial capitalism, the then present and still present form of economy, would be overruled by “communism”. After experience with politics, and seeing how capitalism works as well as and studying history with Engels, Marx formulated that What Marx and Engels believed mattered were the production of goods and the ways in which society was organized into classes if producers and exploiters. When studying history and more importantly, historical materialism, they saw that it consisted of successive

forms of exploitative production and workers rebelling against them. Marx and Engels believed that capitalist exploitation was only the most recent form of exploiting workers.

Marx and Engels identified “the working class” as the class being exploited. They believed that a majority of the population of the world fell into this category, yet the rich businessmen were ruling over them. Marx and Engels believed that as industrialization continued, more and more people would fall into the category of the working class. This in turn would lead to the capitalists monopolizing the economy, which would eventually lead to the Proletarians taking a stand. This led to Marx most famous proposal, that the working class, also known as the Proletarians, must start a rebellion against Bourgeoisie, or the capitalists. He believed that the revolution would end in a “dictatorship of the proletariat” and private property. With the demolition of capitalism, the exploitation would not exist anymore and the current state would be beneficial to everyone.

In 1848, uprisings began to occur across Europe, in France, Austria, Russia, Italy, Hungary and the German states. Seeing as though the “rebellions” had

started, Marx and Engels published their most influential work to date, *The Communist Manifesto*. This work was telling the workers of all nations to come together in overthrowing capitalism. As Marx said in “*The Communist Manifesto*,” “story of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight, a fight that each time ended, either in a revolutionary re-constitution of society at large, or in the common ruin of the contending classes”.

Marx read Fourier as well, and when examining Marx works we see parts of the ideals of Utopian society. In Marx’s mind, a Utopian society would be where the Proletariat triumphed over the Bourgeoisie. Though this did not happen in his lifetime, we can already see the impact he could have made on modern rulers and rulers to come.

In 1867, Marx produced another one of his most famous works, coined “*Capital*”. Here he lays out his elaborate theory of labor value and his ideas on why capitalism will in fact collapse. “*Capital*” claims that the value

of a commodity can be objectively measured by the average number of labor hours required to produce that commodity and that in a capitalist society goods and services tend to be sold at prices that do not reflect their true value.

Marx envisioned a utopian society of equality and freedom, yet without a set blueprint on how this should be carried out, people are free to read between the lines and infer whatever they like about his ideas. Karl Marx was the most important visionary of the 19<sup>th</sup> century, not because of one specific idea he had, but more because he made the effort to change society into a more equally based environment, and his efforts as well as ideas were everlasting. We don’t know what the future holds, but surely what we witnessed with the life of Karl Marx will have a greater influence that we can even imagine. As Marx said, “A specter is haunting Europe, a beneficial specter – the specter of communism.\*

-Saniya Jaffer



# Muhammad Ibn abd al-Wahhab

The current turmoil in the Middle East has its roots. Living from (1703-1792) he was one of the most powerful, but misunderstood Reformists of the Arabian Peninsula; he was able to create a new branch of Islam. Coming from a respectable family he was taught Sunni Islam from his father, memorized the Quran by age 10, and completed the hajj when he was a teen. After finishing his education in Medina, he returned to his native city, and wrote the "Book of Unity" the main text for the doctrines of Wahhabism. In his attempt to return to "true" Islam practices told by Muhammad, he condemned polytheism, the decoration of mosques, worshipping saints, and even smoking. He returned to his home in the Najd region, and found that people had forgotten what it truly meant to be a Sunni Muslim.

So, he sought to Purify Saudi Arabia. He attacked what he thought to be lazy religious practices, and found a great shock from the locals. He demanded everyone to return to what he said was the true Islam of Muhammad. Finding that Islam degraded in its homeland, he felt he needed to return it to its former glory. Before, many began following polytheistic beliefs, and started worshipping idols and deities, but Ibn Abd al-Wahhab stressed the idea of Allah as the only god, and that's why his followers were called Unitarians (Muwahhidin). They preached against Sufi religions saying they were extreme exponents of Islam, and wrong for worshipping saints over God.

Soon, his controversial actions angered many powerful leaders. One of his powerful actions was cutting down sacred trees that were said to have contained sacred magic to the community. Ibn Abd al-Wahhab himself using the axe to cut down their most sacred tree, because to

him this was a direct violation of tawhīd principle, that blessings could come only from God. His attempts to Reform only became more violent with time, and this



angered many people who believed he was forcing them into his idea of Islam. This especially angered the leader of the powerful Bani Khalid tribe, who wanted him either killed or exiled by his body guard. Eventually, his bodyguard sent him into the desert, and he was exiled from the province of al-Uyaynah in Saudi Arabia.

Eventually Abd al-Wahhab gained powerful military and political power from strong alliance with Muhammad ibn Saud of the Najdian House of Saud. Who founded Saudi Arabia. They furthered established a bond when the son of Muhammad ibn Saud and the daughter of Ibn Abd al-Wahhab

married to establish the first Saudi state, and further increasing Ibn Abd al-Wahhab's power. The Najdian House of Saud, was inspired by the religious enthusiasm of Wahhabism, and soon went on a religious military campaign. The Unitarians sacked the Shi'ite shrines of Karbala, and then overran Mecca and Medina in 1803. Feeling threatened by the Wahhabi challenge of power the Ottoman sultan asked Muhammad Ali of Egypt to suppress the movement, and the Egyptians defeated the Wahhabis in 1818 when he captures Diriyah. Wahhabism continued to inspire pure Islam into the Muslim World even today.

**By: Carlos Barrer**

# Tenskwatawa (1768-1834) The Indian Prophet

## Greatest Visionaries of the 19<sup>th</sup> century:

The 19<sup>th</sup> century, with the industrial revolution and many new inventions and ideas, was a very productive century. Also, there were many visionaries fighting for cause they believed in. But the greatest visionary of this century was from our great country, America. The name of this great visionary was Tenskwatawa(1768-1834), the great Indian Prophet, preaching his ideas to rid the white men. While there were many indian prophets that encouraged the native to be anti-colonialist and take back america, they were not as successful. In 1680 Pope of the Pueblo Indians chased the spanish missionaries, soldiers, and settlers out of New Mexico, but they only were successful for a dozen years. Tenskwatawa with the Shawnee Indians united many tribes and created a force that could contend with U.S. army. That's why Tenskwatawa was by far the most successful visionary of this century.

At the beginning of his life Tenskwatawa wasn't even named Tenskwatawa. He was named Lalawethika, which meant "he who makes a loud noise" or

"noise maker/." His father died before he was born, and his mother left his family shortly after, so he grew up with no family other then his siblings who for the most part ignored him. In the first 20 years of his life he failed as a hunter and as a medicine man. His only accomplishment was that he blinded himself in one eye. Ten one day Tenskwatawa was put in a deep trance by the Master of Life, and received the first of his many visions that he would preach to the shawnee and many other indian tribes. In his visions the Great Good Spirit told him what to do. According to Tenskwatawa this is what he said, "No red man must ever drink liquor or he will go and have the hot lead poured in his mouth. Do not eat any food that is raised or cooked by a white person. Eat not their bread made of wheat... The great good spirit wants our men to hunt and kill game as in the ancient days, with the silent arrow and the lance and the snare and no longer with guns." If everyone followed these things Tenskwataw believed that the people would purify themselves of all the things that destroyed the Indian's nation, and then he could create a Pan-Indian confederacy. With



his visions he attempted to make all the indians go back to their traditional ways.

As Tenskwatawa grew in popularity with the Shawnee Indians he got help from his brother Tecumseh who helped spread his ideas through out the Ohio River Valley. As they gained numbers, the U.S. government started to get concerned. To delegitimize Tenskwatawa, William Hentry Harrison challenged him to stop the sun, but Tenskwatawa decided to do even better. Having learned about an upcoming solar eclipse from astronomers, he gathered all his followers and he told the sky to darken and is if on his command it darkened. After that the number of his followers skyrocketed.



After that the U.S. got really scared that he might accomplish his dream of a Pan-Indian Confederacy. The U.S. did what they thought was their last option. When Tecumseh was away spreading the vision of Tenskwatawa, the U.S. Army attacked Tenskwatawa and all of his followers. The Battle of Tippecanoe was long and bloody. Tenskwatawa had so many followers that the fight was pretty even for a while, but eventually the Indians gave ground and lost. After The Battle of Tippecanoe, many of Tenskwatawa's followers lost faith in him because he had preached that they could not be attacked by the white man because the Great Spirit would stop them. After being defeated at Tippecanoe Tenskwatawa fled to Canada.

There were many other Indian Prophets after Tenskwatawa, but he was by far the most successful. As a visionary he spread his vision so far that he had a following that could compete with the U.S. Army. Even though his uprising didn't succeed in halting the U.S.'s expansion, his uprising showed that everyone can accomplish great things, and that's why Tenskwatawa was the greatest visionary of the 19<sup>th</sup> century.

By Scott Renshaw

Hong Xiuquan (1814-1864)

“The Heavenly King”

What makes a visionary important during the 1800s?

Early Life – Who was Mr. Xiuquan?

By: Daisha Holton

Hong Xiuquan aka Hong Renkun was a



Chinese religious prophet and leader of the Taiping Rebellion against the Qing dynasty. During the time of the Rebellion, he established a new dynasty, which was known as the "Heavenly Kingdom of Great Peace, with its capital at Nanjing, controlling most of southern China. Many people died in the Taiping Rebellion and had changed the course of Chinese History.

He was born in the Guangdong province of China and lived amongst a Hakka family. The Hakkas were hardworking people who had migrated into South

China from the north many years ago and still retained their original customs. At an early age, he studied at a school called Book Chamber House and showed signs of great intelligence especially since he was able to recite the Four Classics after five or six years. At the age of 15, his parents weren't able to afford his schooling so he taught children and continued to study privately in the village.

Unfortunately, he suffered an emotional collapse because he took the civil service examination and failed numerous of times. Later on, he went back to being a teacher in the village.

Visions – Conversion to Christianity

When he failed the exam the last time, he became encountered with “Quanshi Liangyan— which explained the basic elements of Christianity. While still recovering from the emotional collapse, he began to have numerous amounts of mystical visions. One involved an old man who complained to Xiuquan about men worshipping demons rather than him. In a second one, he saw Confucius being punished for his faithlessness, after which he repented. In another one, he dreamed angels carried him to heaven where he met a man in a black dragon robe with a long

golden beard who gave him a sword and a magic seal, and told him to purify China of the demons. Later on, he interpreted these thoughts and declared that during his illness he had been sent to heaven. He began to believe that he was the Son of God, destined to save China from the demons. He studied the Bible, baptized himself and considered himself a Christian. He encouraged his friends and relatives to convert to Christianity. In 1844, he ruined the tablets of Confucius in the village school where he taught and lost his job. As a result, he went on a preaching trip to the Guangxi province with Feng Yushan ----- one of Xiuquan's schoolmates and most important converts. Hong returned to the other village, and Feng stayed in Guangxi to establish the Baishangdi Hui (God Worshippers Society) --- a religious group devoted to Hong's new doctrine. He became the leader of his own brand of Christianity, demanded the abolition of opium smoking and prostitution, and promised an ultimate reward to his followers. Xiuquan preached to an abundance of people that were mainly of the Hakka minority. They were eager to follow his teaching and in the 1840's were known as God Worshippers. There were a large amount

of them so the local officials still were attempting to end this religious movement. He gained most of his knowledge of Christianity by studying with an American Southern Baptist missionary for two months. When he returned to Guangxi, he realized that Feng had gained over 2,000 converts. Guangxi was a dangerous region at the time due to pirates, bandit groups, and conflicts with authorities. Eventually the visionary, made the most important decision and that was for them to rebel since the tension was rising between the authorities and his believers. He believe that he and his band of believers had been chosen to conquer China, destroy the demon Manchu rulers, and establish the Taiping Tianguo --the Heavenly Kingdom of Great Peace.

#### Rebellion and Heavenly Kingdom

By 1850, he had between 10,000 and 30,000 followers and plotted a rebellion against the Qing authorities--- Taiping Rebellion (1851-1864). They ordered Hong and his followers to disperse. When they refused the command, local forces of the government sent an attack on the sect. This attack became known as the "Jintian Uprising" since the sect was stationed in Jintian--- now known as Guiping.





The war was strenuous, brought great challenges to both sides and many casualties. The Taipings ran out of gunpowder, and eventually surrendered and retreated north. In 1853, they managed to capture Nanjing and it became the capital of their movement. Unfortunately, at least 20 million of Hong's troops were killed which altered the course of Chinese history. Hong Xiuquan ruled by making frequent proclamations from his Heavenly Kingdom, demanding strict compliance with various moral and religious rules. Most trade was suppressed, property socialized and he prohibited polygamy, gambling, etc. Hong's contact with Western Christianity changed his perspectives and views on other countries. He learned that there was more to the world than just traditional Chinese

ethnocentrism --

the belief in the inherent superiority of one's own ethnic group or culture. As a result, he had a solemn attitude towards the Chinese culture and labeled it as the work of demons that needed to be destroyed and reformed.

## Death

It is believed by some sources that Hong committed suicide by drinking poison. Also, most say that he died from an illness caused by "eating manna"—command from the Bible that he given his followers as they starved. On July 30, 1864 his body was found. His son Hong Tianguifu was next to throne. Eventually later on in 1864, Qing forces put the Taiping Rebellion down.

Overall, Hong Xiuquan was an important visionary to history and should be remembered for his dedication to make China greater.

# Most Influential Visionary of the 19<sup>th</sup> Century

Should Usman Dan Fodio be considered the greatest visionary of the 19<sup>th</sup> Century?

January 20<sup>th</sup> 1900 As the Nineteenth Century comes to a close, it is only fitting that we look back on its glory. Important people emerge in every century, but the 1800's generated an abundance of visionaries who all had one thing in mind, changing the world. One example of an amazing visionary is Usman Dan Fodio, a man who managed to re-create the Islamic past in Northern and Western Africa. Fodio, 1754 – 1817 was born in the Hausa State of Gobrir, located in Western Africa. Fodio's religious roots were passed down from his father, who assisted him in studying the Qur'an every day.

Fodio was part of the Quadriyya Brotherhood, a group of Sufis who were attempting, like many other Sufis at the time, to instill Islam on Western Africa. Sufism, what the Quadriyya Brotherhood followed, is the mystical type of Islam. Those who follow Sufism, or Sufis, feel that through meditation, prayer and enchantment, one can always become closer with God. Fodio was an orthodox Sufi, and felt

passionately it was people's obligation to become close to God.

Fodio was also a person of the Fulani heritage, an ethnicity, primarily found in Western Africa, but they also inhabited other areas in Africa as well. The Fulanis all shared the uniform objective of refurbishing Western Africa. The Fulanis and Fodio especially, felt that the only way to revamp Western Africa positively was through the worship of Islam.

Fodio felt so strongly about Islam that he supported a Jihad against any nonbelievers. He also felt that those who followed Heathenism, or the practice of idolatry were committing a sin. Fodio said that it was justified to fight because the people were "unbelievers and as such must be fought; and anyone helping an unbeliever was also an unbeliever" Fodio, a visionary, who was willing to fight, even had the people in his community carry around weapons. Fodio also felt that he had many parallels with Muhammad, and as an example, Fodio committed a hijra right before the actual fights began. The original hijra was the departure Muhammad made from Mecca to Medina to escape prosecution, the hijra was considered the start of the "Muslim Era." Fodio's hijra was from Dengel, to Gudu.

Like every visionary, Fodio had the astonishing ability to establish a unique relationship with most people. This was a key element in bringing back Islam to Africa. The peasants of the Hausa Dynasty were treated so poorly, that Fodio and his plans to take over the dynasty through religion, was their only and best hope. These poor people also had a colossal respect for Usman, who they called the Shayk, which meant one who has much wisdom. The peasants also believed that Fodio was the Mandi, which in the Islam religion, is a savior that was expected at that time. This illustrates how much respect Fodio acquired from the peasants, while also garnering the same respect from the rich. He particularly appealed to the clan leaders and cattle farmers because of his Fulani ethnicity. The old Hausa leaders, who also felt Islam should be reinforced aided his vision. The nobles that were urged to help paid for most of the expenses of the Jihad to come.

The tension between the Hausa state in Gobir and the Fulani people escalated, when Sultan Natafa in 1798 prohibited that anyone but Fodio preached Islam. Even when in 1802 Yunfa followed Natafa as sultan, the rule continued. The actual jihad began in 1804 after the Shayk took his final hijra as was talked about earlier. When the war began a new caliphate was formed for the Fulani people, the Sokoto Caliphate

and, it was only appropriate that Fodio was picked the leader of this caliphate. The jihad was tough and despite many near collapses, the Sokoto Caliphate was able to prevail and eventually, in 1808 sack the capital of the Gobri Empire, Alkalawa. The Jihad would have definitely failed in not for the magnificent leadership Fodio showed. Throughout the Jihad, Fodio appointed the leaders, designed the caliphate, and created a just and well ran government, led by the central bureaucracy.

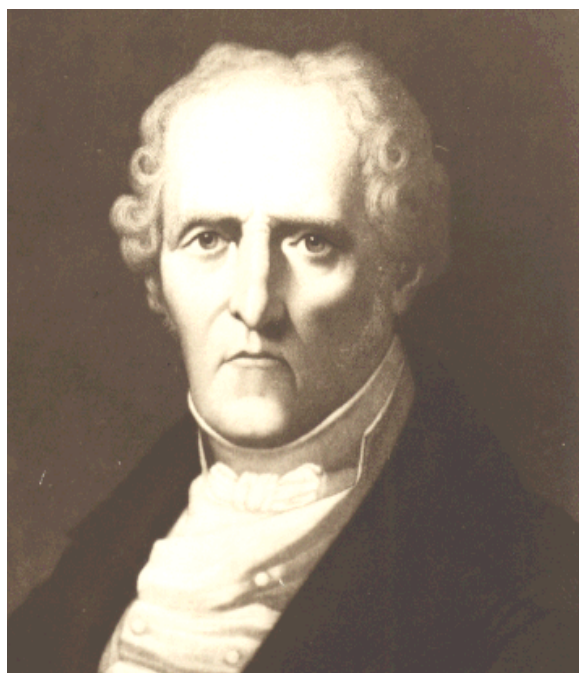
Fodio's triumph created the largest empire that Africa has ever seen. A proficient political leader, a skilled military leader, set against the odds and defeating the Hausa State in Gobir with a minimal amount of money and supplies, more than anything else, Fodio was a remarkable cleric. A cleric who had a dream, and through diligence and passion, was able to achieve his goal of bringing back Islam to Western Africa. Fodio was a true visionary, but was he the best of the 19<sup>th</sup> Century?

-Blake Adler

## Can Chaos Breed Serenity?

### The Ideal Perspective of Charles Fourier

Charles Fourier (1772-1837) is said to be the most exemplary of all Utopian Socialist thinkers. He was born in Besancon, France during the Reign of Terror, a time which altered his perspective on life. As a child he was constantly being scolded by his Catholic parents, causing him to think that every action he made was a sin in the eyes of God. In my opinion, that is one of the greatest factors which led him to seek an ideal society.



This idea of Utopian Socialism inspired many different attempts at reformation. While some thought it meant a community in which people could live in harmony, others, like Fourier, believed it was actually based around work ethic and conditions. Fourier was extremely opposed

to industrialization because he thought that it was simply a passing phase, so indulging himself in it would just be a waste of time. Since several political figures of the time were focusing on industrialization, Fourier had to work even harder to make his thoughts known.

Although he managed to spread his ideas in a number of ways, two key factors allowed him to be one of the most important and well-known visionaries of the past century. First, he avoided falling into the trap of industrialization and allowed himself to be guided by the ideals of the French Revolution: liberty, equality, and fraternity. Living in France, most of the people around him were well aware of these principles and in favor of them. This gave him an advantage because he wasn't forcing new ideas onto the people, but simply altering their own thoughts to benefit his cause. Second, he wrote. Yet, it wasn't so much what was being written as the style of writing that captured everyone's attention. While Fourier succeeded in falling under the stereotypical label of Utopian Socialists-confused, mythical, chaotic, and in many cases psychotic thinkers-it is clear in his writing that he was a very intelligent man and had a well thought-out plan. As this whimsical factor drew in more readers, it was the wisdom and abstract perspective that his writings offered which made them come back for more.

His perspective was based around a societal structure called phalanxes. Unlike

many systems for organizing communities, these groups wouldn't be split up by race. In reality, these groups were set up in order to preserve diversity. Each neighborhood could have people of entirely different cultures, but if they followed the plan Fourier had arranged, they could maintain the efficiency of a group of highly-skilled laborers working together. This diversity would also include a bridge over the gap between the rich and poor. He hoped for a community where "all the children, both rich and poor, [could be] lodged together" and live in peace. (The Utopian Vision of Charles Fourier) While this idea seems completely ridiculous, it was quite appealing at the time.

The way these phalanxes were supposed to work was that everyone would work, the rich and the poor, in order to adhere to the principle of equality. Yet, the defining quality of these phalanxes was to be the working conditions. Labor would only be done in short increments of time, in order to make it seem more appealing. Fourier developed this idea after studying elements of human nature which became considered laws of passion. He realized that if he could somehow transform the close bonds people have with their loved ones and replicate what he felt was physical lust, he could apply these feelings to the less appealing tasks of life, making them more

e n t i c i n g .



Working conditions would be much better, causing workers to want to work instead of be at home, which Fourier considered to be a development towards a feeling of passion towards labor. He would also make reforms for social and moral problems, which brought him several followers. A majority of these people were women, looking for solutions to problems such as prostitution, poverty, and illegitimacy.

Although Charles Fourier appears to be a wonderful visionary with only the people's best interest in mind, he did think of himself as he preached to the people. He called himself the scientific prophet of the new world, which brought him more support from people concerned with religion.

In the end, Fourier's phalanxes were never created, yet the idea never died. To this day, December 18<sup>th</sup>, 1900, Fourier's work is being avidly studied while other thinkers are trying to make sense of all his work and apply it in a way that can be used in our societies today.

-Isabel O'Sullivan



## William Godwin, the Philosophical Anarchist

Born on the 3<sup>rd</sup> of March 1756 in Wisbeach, Cambridgeshire, William Godwin may have been the greatest visionary of the 18<sup>th</sup> century. Why is this so? Well because he was a philosopher of many influential ideas, an author of an impeccable collection of books, and most of all a visionary who had the perfection of society in his mind. But that's just a taste of it.

William Godwin was the 7<sup>th</sup> of 13 children of Anne and John Godwin. John Godwin, as a dissenting minister, Godwin's father was involved in many conflicts, causing him to move around a lot. From Wisbeach he would move to Debenham, Suffolk, and Guestwick in 1760, where he would settle down for a bit. In this small village, he was taught by Mrs. Edge, an elderly lady who focused mostly on religion, but not until 1764 did he go to Mr. Akers' school in Hilderston due to the death of Mrs. Edge.

3 years went by until he decided on following the path of a minister by boarding up with a Mr. Samuel Newton, a minister himself. Mr. Samuel Newton taught Godwin the teachings of Robert Sandeman, a hyper-Calvinist who believed in the practices of the Reformed Church, specifically the teachings of John Calvin.

Deemed fit in entering the Dissenting College at Homerton, he was discharged due to the suspicion of Sandemanianist influence. Considering the dissenting, or reforming, basis of the college, they would not like a Sandemanianist who believed in the primitive practices of the church.

He then disregarded it and fled to Hoxton Academy, where the biographer, Andrew Kippis, and the minister Andrew

Rees influenced him. Noted for Arminianist and Arianist influence, he was untouched by the importance of the holy trinity and the importance of church in healing one of sins, and continued his Sandemanianist belief. In 1778 he set off to his practice of becoming a minister.

Not until 1780 in Stowmarket, Suffolk did he gain income for his profession. Yet here in Stowmarket he had a religious revolution in which he turned to the deist side of religion in which he gained from the readings of Holback, Helvetius, and Rousseau.

Undoubtedly there was a dispute between his new belief and that of the congregation, so he set off to London under the advice of a friend to begin his career in literature.

His first works included *The History of the Life of William Pitt, Earl of Chatham*, and he later was contributing to the *English Review*. At the end of 1782, he returned to being a minister in which, in a period of 7 months, he wrote a volume of sermons, *Sketches of History*, but quickly went back to his career as an author. Throughout 1782 and 1784 he wrote, in addition to the *Life of Chatham* and his sermons, two political pamphlets, a work on education, and a spoof of critical reviews.

He wasn't making a reasonable salary until his old teacher Andrew Kippis, got him a job as the author of the British and Foreign History section for the *New Annual Register*, as well as that he wrote for a *Political Herald*, a Whig journal, a journal that opposed tyranny and the beliefs of Andrew Jackson. In 1791 during the height of the debate on the French Revolution, Godwin commented on Edmund Burke's *Reflections on the Revolution in France*. This so called "comment" was later written

in a two-volume work known as *An Enquiry Concerning Political Justice*.

Finished in 1793, this enquiry became the basis of Philosophical Anarchism. Philosophical Anarchism grew to be a great success in his time, aiming at points such as that people should not revolutionize states for moral legitimacy with war, but rather with peace to aid it. Also with that is the basis, which includes the idea that you should not obey the state, for they don't believe they should. This thought didn't suggest that the state should not exist, but rather enhanced the idea that people are free, and are not obligated to do what people tell them to do, something that delivers people hope and a sense of freedom in their lives.

At one pound, this enquiry allowed him to publish the book without the stepping in of the government. This allowed him to gain great success in the field of literature because of the philosophical power, the profoundness, and its utopian goal. *Political Justice* claims that government, and other big monopolies, institutions, and so forth, are doing nothing but halting the progression of mankind. He insists that perfectibility is reached through the ideas of Anarchism. His goal was for people to perfect themselves, undoubtedly creating a utopian society in its wake, a community where everything is ideal, no deficiencies, nothing wrong.

Is that not what a true visionary should want? Isn't that the never-ending goal in life? To let our children roam around, no fear of trouble, war, famine? Well this was the idea of Godwin. Godwin later, in 1795, published a second version of *Political Justice*, this time modifying the rationalist and utopian statements in the scripture. This work included many ideas, including the ism just stated, which

pertain to what a utopian society would consist of. Rationalism for example is any view that is appealing through reasoning and justification.

Another one includes consequentialism, which is the idea that a morally good conduct would provide a good outcome, as well as a morally bad conduct would bring a bad outcome. All of these ideas were part Godwin's idea of what a utopian society should contain. These were ideas for a next generation. Godwin would later create a countless amount of political journals, pamphlets, and kids stories, even mysteries such as *The Adventure of Caleb Williams*.

But Godwin was truly a visionary for his utilitarianist, utopian, and perfectionist ideas that proposed isms that would revolutionize the world. Any person would believe that a man who had the sake of society on his mind as well as heart, who risked a life time of critics, just to perfect society, or at least leave the foundations of it for future generations to complete it, is the best visionary they can think of.

Written by Alfredo Cubina



### Jose María Barrera

For leading the Indians of the Yucatan peninsula, helping form a syncretic religion, blending Christian rituals, faiths, icons with Mayan legends and beliefs, and eventually allowing the Mayans to govern their own autonomous domain in the Yucatan, Jose María Barrera is awarded the nineteenth century's most influential visionary award.

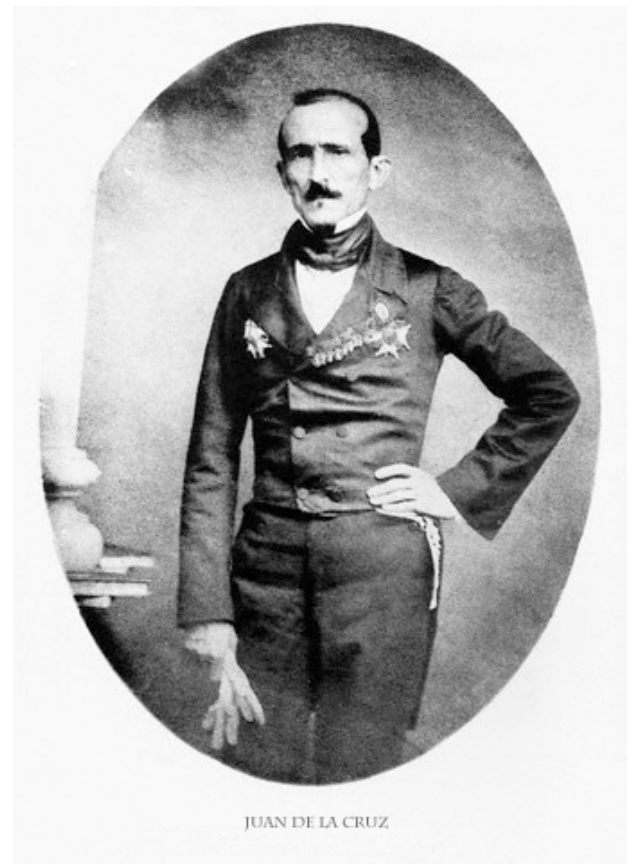
Visionary, this word is defined as a person thinking about or planning the future with imagination or wisdom. When you think back in history, there are many that come to mind. Leonardo da Vinci, Galileo Galilei, William Shakespeare, and many more, but when you think back to some of the most recent visionaries, many names come to mind, including Jose María Barrera. He was also known under a different name. Some would call him Jose María Barrera, while others would call him Juan de la Cruz.

During a time of war against the Spanish, Jose María Barrera led The Talking Cross (a particularly influential group under Jose María Barrera), and the Mayans to Chan Santa Cruz, where he helped hold off the Spanish armies attacking the Mayans, and forcing them to work on their farms. He also played a big part in modern Mexican culture in the Yucatan peninsula, by helping create a syncretic religion, by blending Christian

rituals, and icons, with Mayan legends and beliefs.

Fighting for your independence, is not the first step that the Mayans took. The Jose María Barrera helped the Mayans piece together their own declaration of independence. Besides responsibilities for military service and support for the indigenous church, the Maya people who consented to the sovereignty of the new state were guaranteed equal and fair treatment.

By Andy Lachler



# Maulavi Ahmadullah

## Shah:

### Freedom Fighter

Throughout history, there have been many visionaries who have achieved greatness by achieving miraculous things. It is the ones who are willing to stand up for what they know is right and go against all odds that should be recognized. . The fact the Maulavi Ahmadullah Shah was a central figure in the revolt in 1875 can be made clear if we reconstruct his life and events that happened during it. It was his nobility and humanism that made him respected as a leader and a great visionary in this short, but heroic phase of India's resistance to colonial domination.

In the second of the ninetieth century, Maulavi Ahmadullah Shah was born with the name Saiyid Ahamad Ali Khan. He was the son of

Nawab Muhammad Ali Khan. Ahmadullah Shah was prince of Chinapattan, therefore, he received the best education that was available at the time. He completed studies in classical languages and traditional Islamic sciences which include Tafsir, Hadithm and Fiqh, he also received intensive training in the art of warfare. Also, some historians believe that he knew some English.



Due to a marriage proposal that never worked out, Ahmadullah Shah visited Hyderabad as a guest of the Nizam. During his time there, the British officers requested that his father allow Ahmadullah

Shah to visit England. With his father's approval, he proceeded to London where he had the opportunity to meet the King and other nobles, as well as having the chance to display his skills in the use of arms. When Ahmadullah Shah returned back to India, he became inclined towards mysticism, or obscure thought and speculation. During this time, Muslim mystics were preaching resistance to

the British rule. They were asking people to pursue a jehda, a holy war. To accomplish this, they often used samas, musical gatherings, to gather support. While in this process, Ahmadullah Shah gained numerous murids ,disciples, who then followed him to Agra. In Agra, during his meditation, he predicted that from that date six months in the future, there would be a diturbance in the territories of the government. He was exactly right.

After his time spent in Agra, he then, followed by his diciples, moved to Lucknow. He was saidf to arrive there in November of 1856. His arrival in the city had an impact on the population of Lucknow, this impacts was reported in the report of Tilism which appeared on January 30, 1857: "Ahmadullah Shah... is very fearless in saying what he wishes to say...he always pleads for a 'jehad'. " When Ahmadullah Shah's plea for a jehad reached the ears of the British, he was asked by them to give up the call and surrender. Since he would not do so, Ahmadullah Shah was then forced to leave the town, and so traveled to Fyzabad where he continued with his preaching of the jehad. In order to put a stop to his preaching, the British ordered for his arrest, and Ahmadullah Shah was locked up in the prison. With all the sudden rebellion, on June 8, 1857, the doors of the prison were broken open and the people as their leader chose Ahmadullah Shah. Ahmadullah Shah now commanded both the Hindu and the Muslim.

The battle of Chinhat was the starting point of the second phase of Ahmadullah Shah's career, he was now a commander of forces planning attacks against the British. This first battle began when the British made their surprise attack in the morning of June 30, 1857. This battle ended with the defeat of the British. This battle was the most significant battle that Ahmadullah Shah fought during his life time. In fact, after this battle many people believed him invincible.

Once Ahmadullah Shah's health began to deteriorate, he set up his base at Muhammadi. It was there where on March 15, 1858, he declared himself to be an independent ruler.

Ahmadullah Shah has won universal praise. Ahmadullah Shah emerges as perhaps, the only visionary praised even by the British. The nobility of his character and made both the Muslims and the Hindus accept him as the definite leader. His brilliant mind and tactical skills, which were proven during the revolt, allowed him to succeed in all that he did. And, his virtues of chivalry and humanism make him one of the greatest visionaries to have ever lived.



## The embodiment of a people

Shaka Zulu: The road to greatness

Shaka, as a small boy, was not a rich or a well respected person, rather he was a loner who only had the love of his mother. Fueled by his hatred of others, Shaka gave himself high expectations for becoming something greater in life. Later in his thirties, shaped by his past experiences, Shaka became a tough, courageous, and cruel leader. His dream came to fruition after he transformed a small Zulu village into a grand African empire that



stood up against the mighty British. Shaka, with his grand army, became an iconic figure that shook South Africa to its very core.

Shaka was born in 1787 to Nandi, a daughter of the previous chief of eLangeni tribe. His father, Senzangakona, was a chief of a small tribe called the Zulu. Shaka's parents relationship quickly deteriorate after his birth, which is why he lived solely with his mother. Nandi wasn't welcomed back at her tribe so she and Shaka lived among the Zulu's, who tolerated her but at the same time



treated her with disrespect. Shaka throughout his childhood was teased and bullied which caused him to grow up very bitter and angry. Nandi tried to help her son maintain composure by reminding him that he was of royal descent on both sides of his family.

In his twenties, Shaka became a warrior or impi under the local

chieftain Dingiswayo of the Mthethwa. Dingiswayo had just recently conquered the Zulu, who enlisted their own troops to pay tribute. For the next six years, Shaka fought on Dingiswayo's behalf, developing the reputation as an outstanding and ruthless soldier. Dingiswayo saw Shaka's potential as a leader and decided to prepare him to be the future chief of the Zulus. Dingiswayo planned on using the Zulus as a buffer zone between them and the Ndwandwe, a powerful clan that rivaled the Mthethwa. Shaka rose through the ranks of the Mthethwa army eventually becoming the commander. Shaka was a careful strategist that developed several new tactics that put his armies ahead of the curb. Shaka created the *iklwa*, a short stabbing spear with a long tip used in close combat. Shaka also trained his soldiers to fight without shoes which allowed them greater mobility. Now that his soldiers were agile and close range fighters, Shaka developed a formation around his new found tactics called "Buffalo horns". "Buffalo horns" was used primarily to surround and engulf the enemy.

After the death of his father, Shaka ascended to the throne of the Zulus. This was short lived however for soon Dingiswayo was murdered by

Zwide, a chief of the Ndwandwe clan. Shaka, with his superior tactics, defeated Zwide in numerous battles and became undoubtedly the most powerful ruler in all the region. After Shaka allied himself with local clans, he felt ready to challenge the leaderless Mthethwa. After a few decisive battles, Shaka was victorious and became the supreme ruler over this vast domain in South Africa. However, Soon madness engulfed Shaka after his mother died. While grieving for his loss, he executed 7000 men and women to ease his pain. Through all this political turmoil, Shaka's two half brothers plotted against him. In 1828, his brothers carried out their plot and dumped his body in a unmarked grave. One of the half brothers, Dingaan, immediately claimed kingship afterwards.

Shaka did the impossible. He transformed a small village into an African superpower. He did so in spite of numerous setbacks throughout his life. Shaka is now looked at as the embodiment of the Zulu people. He will forever keep this honor not because of his injustices but for his genius, charisma, and hard working nature, qualities in which separated him from the herd.

Written by: Ben Osborn